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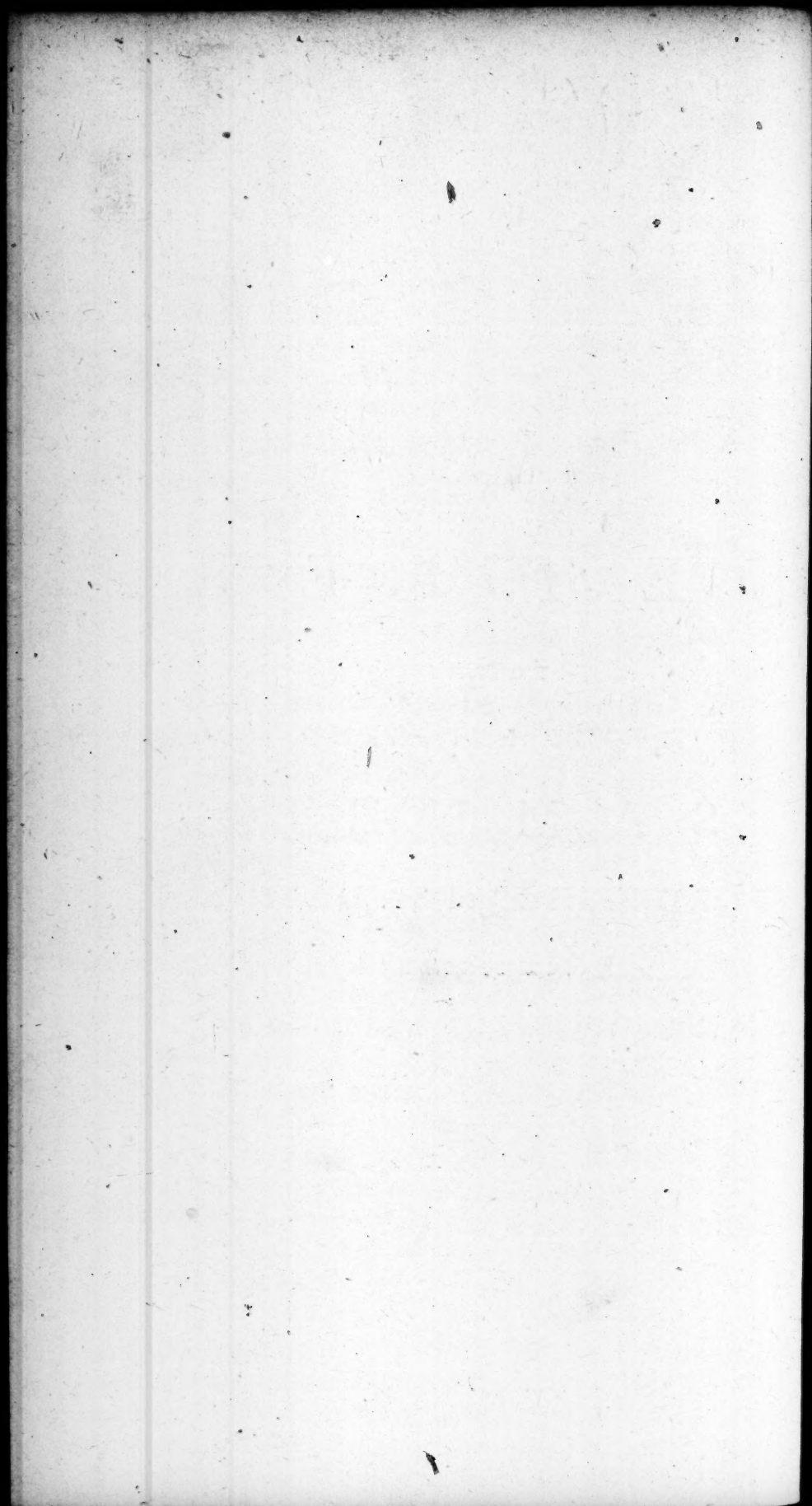
TO THE

RIGHT REVEREND

S A M U E L,

LORD BISHOP of ST. DAVID'S.

PRICE SIX PENCE.



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L E T T E R

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S A M U E L,
LORD BISHOP of ST. DAVID's,

O N T H E
C H A R G E

He lately delivered to the CLERGY of his DIOCESE.

By A WELSH FREEHOLDER.

Nunc et Mymidonum procures Phrygia arma tremiscunt. VIRGIL.

Have ye seen this man that is come up?

Surely to defy Israel is he come up. I Sam. 17, 25.

Oni welsoch chwi y gwr hwn a ddaeth i fynu?

Diau i waradwyddo Israel y mae yn dyfod i fynu. BIBL CYMRAEG.

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ADVERTISEMENT.

THE Letter which is now made public, was offered to the Editor of a country paper of considerable circulation in the Diocese of St. Davids, but was refused insertion for the reasons contained in the following polite note, with which the Editor favoured the Author :—

“ SIR,

“ I received your Address to Dr. Horsely, and
“ regret that my conviction that its insertion would
“ prove detrimental to the paper, should oblige me
“ to return it.

“ The Bishop must have many friends in his
“ Diocese, and perhaps some of consequence. Any
“ thing like an attack upon him will therefore certainly occasion more than his resentment alone:
“ and it must be the duty as well as interest of an
“ Editor to conciliate all, or at least to offend none
“ if possible.

“ The principles of the Address, if published,
“ would, no doubt, be attempted to be controverted; and the consequence of the discussion, however favourable to one side or the other, would
“ probably

“ probably be experienced by the paper, in the
“ enmity of those who might have the worst of the
“ argument.

“ In addition to these reasons, I have several
“ times suppressed or returned communications on
“ the other side of the question, and it would by no
“ means be consistent with candour to admit after-
“ wards those of a contrary description.

“ Anxious to merit your good opinion,

“ I remain, Sir,

“ Your very humble Servant.

“ Aug. 11th, 1790.”

*I forbear to make any comments on the above
Letter, and shall only inform the Reader, that a
solemn assurance was given on my part, and that
of my friends, that whatever might be the issue of
the controversy, so far as we were concerned, the
paper should suffer no detriment.*

T O T H E

LORD BISHOP of St. DAVID's.

MY LORD,

A Native of your Lordship's Diocese presumes to address you, and to return you his most sincere thanks for the Charge you delivered to your Clergy; which, to his great joy, he hears will speedily be published.

It is not, my Lord, that the contents of your Charge are conformable to his sentiments, or that it is possible he should wish success to the designs there proposed; your Lordship having, as he is informed, laid down directions, and ordered them to be followed, which are to ruin for ever the Dissenting cause; to reduce it to that forlorn state, in which, to use your Lordship's own forcible expressions, "The Dissenter in his conven-

“ ticle will preach to bare walls, and the
 “ Field Preacher bellow to the empty air.”
 Let it not be matter of wonder, my Lord,
 that some alarm has been taken; that some
 men have been roused; seeing the cause which
 has so often experienced your Lordship’s at-
 tacks, has taken too deep possession of the
 minds of many able persons, to suffer them
 to stand still, while they behold its destruc-
 tion deliberately aimed at. That cause they
 deem too important to be exposed to the least
 injury, if any exertions they can put forth
 are able to ward it off;—a cause, my Lord,
 which they look upon as having been con-
 nected, from its first origin, with the dearest
 rights of Britons;^a with all in loyalty, that
 is manly and consistent with the public wel-
 fare; in every period, with much of piety and
 seriousness; and, in the present luminous
 æra of its history, with the highest eminence
 in science and learning.^b Attached as we are
 to this cause, and violent as your attacks
 upon it are said to have been, still, my Lord,
 as friends to religious truth, it is matter of

^a Vide note A.^b Vide note B.

high satisfaction to us, that a name of so much celebrity, as that of your Lordship, should appear in this remote corner of the kingdom, to rouse a spirit of enquiry on a subject so unfashionable, and yet of so much moment, as that of religion.^c

We are obliged to you, my Lord, for having sounded the trump of war so loud ; loud enough indeed to awake to life and activity, the most torpid and inanimate. It is not merely with loss and devastation that we are threatened ; entire demolition is the least we are taught to expect. We commend your zeal, my Lord ; we extol your spirit ; we applaud your openness ; but we cannot think so highly of your discretion ; nor can we any way bring ourselves greatly to dread your threats. We are however averse to incurring the charge of remissness, and to let pass an opportunity, so handsomely offered us by your Lordship, of holding forth to public view the principles on which we act, and for which we are so hardly judged by the un-

^c Vide note C.

informed

informed and the prejudiced among our fellow-subjects. Since we are persuaded, my Lord, (whether it be delusion or not, let the public examine and judge) that the more we and our principles are known, the more will our cause flourish, and our best views, respecting the civil and religious rights of mankind, be answered.^d

For the above reasons it is, my Lord, that we know not where to find terms sufficiently strong, to express the sense of gratitude we feel towards Heaven, for blessing this Diocese with a prelate like your Lordship; and our prayer is, that it may seem good to the same benign Providence which placed you here, to ordain that your residence in these parts be of long continuance.^e Indeed the service you were of to our opposition candidate, in his election for a respectable county borough in your Lordship's diocese, is a step which we trust will do much towards securing us this blessing.^f It is matter of joy to us when such Churchmen as your Lordship are fixed in our

^d Vide note D. ^e Vide note E. ^f Vide note F.

vicinity;

vicinity ; not that we dislike good neighbourhood, but that we are sensible, how much the happiness and glory of nations are promoted by the spread of truth. Besides, my Lord, good temper may be preserved, and good offices mutually rendered,* amidst the greatest differences, be they theological or political.

It is a misfortune, that persons of liberality do not always bear this in mind. Then would they less frequently indulge that rancour and animosity which universally degrade the individual, and which do no service to any cause.

Though we know your Lordship to be an experienced warrior ; endued with an uncommon share of prowess ; deeply skilled in spiritual tactics ; intimately acquainted with the manœuvres of controversial war ; and highly flushed by well-rewarded labours ; we are resolved to make a stand, and promise, that ere much time elapses after the appearance of your charge, to lay before your Lordship

* Vide note G.

reasons

reasons to prove that our cause stands upon grounds, which the methods you proposed cannot materially affect; that it has in it, what will ensure its permanence, and what probably, in the course of its progress, will prove destructive to slavish establishments and tyrannical hierarchies; what will release mankind from the heavy oppression under which they at present labour, and the illegal usurpations to which they are constrained to submit; what will restore to them civil and religious freedom, in that large extent which the benevolent Philanthropist ardently looks for; and which, if present appearances be allowed to have any weight, may reasonably be expected, at no distant period, very generally to take place.

We shall undertake this task without the least reluctance; we cheerfully shall enter the lists; we have no fear of being vanquished; our cause is such as to exclude every apprehension of that kind.

On

On your Lordship's side, we are well aware the greater numbers will range themselves; your cause will be set off by a greater display of learning, by an air of superior dignity; and will have the additional advantage of deriving dazzling lustre from the high rank of your Lordship. On the contrary, my Lord, we well know, that on our side, nothing must be looked for but truth,—truth simple and unadorned, dressed in her native, plain, and homely garb. Matters being thus, we are not without strong hopes, that of the most disinterested and ingenuous, who shall observe our respective movements, not a few will be induced to approve of our cause, to own its justice, and to enlist themselves on our side.

If this hope be presumptuous, it is at least worth while to take the field, were it only to prevent inroads being made into the territories we already hold; and to muster together our forces, were it only to remove the alarms excited by your Lordship's preparations,—preparations which have no less an object in view,

view, than the utter discomfiture of our whole party. If even this be too much for us to hope, and, contrary to what we look upon as the best-warranted expectations, the heavy fate await us of seeing your Lordship's schemes succeed, and it be our hard lot to behold their operations terminating in our total overthrow, Heaven, I trust, will grant us resignation, and we shall console ourselves with the conviction of having obeyed a good conscience, and of having acted in conformity to our best views. Should a calamity so dire befall us, I trust we shall now so act, as in such a turn of affairs to have nothing to upbraid ourselves with. But such a mournful reverse we apprehend the most improbable, whether we look to the whole of our history, or only to that part of it, with which your Lordship's theological career has been connected.

Torpidity, my Lord, is what we most dread; the zeal and persecuting spirit of your clergy, so far from diserving us, have in general been of the greatest benefit to us
they

they have usually been the means of bringing large accessions to our body ; they have supplied it with fresh animation, and augmented its firmness and vigour. Witness the days of Charles II. and those of Queen Anne.

We rejoice in the charge your Lordship made in your studies, and congratulate you upon it. What signifies, my Lord, poring over mathematics ? Mathematicians, either too envious, or wanting in discernment, deign not to prize your learned works.^h Philosophers, too deficient in taste, *would not listen* to your eloquent harangues.ⁱ Disregard these men, my Lord, and exult in the praises of the clergy of St. David's ; a body more meek, more humble, more just to merit, and whose undissembled *esteem* for your Lordship knows no bounds.

You have, at length, my Lord, discovered your wisest course ;^k may you persevere in it ; may you continue to deliver charges ; and in them to explain the Parmenides of Plato, and

^h Vide note H. ⁱ Vide note I. ^k Vide note K.

the

the *Æneids* of Plotinus; to rival these lucid compositions, in the simplicity of your diction, the perspicuity of your language, and the force of your reasoning. We have long admired your abilities this way, and cannot enough wonder, that in explaining a subject which you yourself inform us no man ever did or ever can understand, you should exactly, though unwittingly, coincide with the *Catechismus ad Parochos* set forth by authority of the council of Trent, and with some one of the old schoolmen, whence, most probably, Melancthon borrowed the same sublimed sentiment; for in a mind like his, such an idea surely could never have originated.¹

But, my Lord, I was going to tell you, that that part of our history, which is connected with your Lordship's theological career, affords us no ground for despondency. Your Lordship, are very likely acquainted with many an ingenious person, who dispassionately examined the merits of the great questions in dispute, between you and your illustrious

¹ Vide note I..

trious opponent, in the fierce controversy,^m by which the religious world was lately so much agitated. You know, I dare say, many a distinterested and unbiaſſed enquirer, who ſat himſelf down, after a fair and deliberate examination of the merits of each ſide, thoroughly perſuaded that your Lordſhip's propoſitions were fully proved. Such perſons may be known to you, my Lord, but I have never heard of them: whereas converts of this deſcription, to the doctrines eſpouſed by your great antagoniſt, have been made without number. Your aim, moſt unhappily for your Lordſhip, was miſunderſtood by almoſt all impartial perſons, and was judged to be, no doubt moſt wrongfully, to fetter the minds of men, to obſtruct the progreſs of ſpreading light, and to ſerve the cauſe of abſurdity and ſuperſtition, in order to eſtabliſh and confirm the dominion of the prieſthood.

From obſerving the effects of your Lordſhip's interference in paſt inſtances, we

^m Vide note M.

cherish strong confidence, that the cause, the overthrow of which you are now planning, will be strengthened by the attempts you are meditating against it.

We esteem, among those who have done most good to our cause, a Laud, a Stillingfleet, an Atterbury, a Sacheverel, and a Horsley;^a while a Tillotson, a Burnet, a Clarke, and a Hoadley, have hindered most its progress. The piety, Christian spirit, and amiable manners of these bright luminaries, made great abuses appear little, made the heavy yoke of spiritual oppression feel light, and disposed the most enlightened men to treat with tenderness the errors and corruptions which they had too much discernment not to see, and too much concern for the honour of religion not to acknowledge and lament.^o

We intend then, my Lord, courageously to take the field, and to set up our little banners in opposition to your Lordship's towering

^a Vide note N.

^o Vide note O.

standard.

standard. Weak and imbecile as we are, it is resolved by us, to fight to the last *pro aris & focis*; and if we are unable to seize the triumph, your Lordship will have a glorious victory, as we are determined it shall be a dear-bought one.

We intend most carefully to observe the laws of arms, to consult the nicest points of honour, to introduce as little as possible of what is personal. If well-known facts, that cannot be pleasant, are occasionally brought forward, they shall be touched upon in the gentlest manner.

Farther, my Lord, in this combat, we beg that our respective causes be not judged of by their conformity to the decrees of councils, the bulls of Popes, nor yet to the opinions of heathen philosophers, nor the practices of heathen temples; neither by their agreement with the doctrines of Plato, nor the worship of the Capitol;^p but as they are consonant to

^p Vide note P.

the fimple Word of God, the writings of Apoftles and Evangelifts.¹ Alfo as we would not be altogether unmindful of perfonal reputation, we propofe that the merits of the combatants be fairly tried; that insulting vaunts, confident boasts, hardy assertions, elaborate phrafes, and pompous words, be of no weight; that the palm be given on that fide, where appear the moft facts, the foundeft principles, the faireft arguments, and the moft clear and conclufive inductions.²

Thefe preliminaries being fettled, we fhall wait till your Lordfhip, having already given the fignal, commences the affault by the *projection* of your charge.

In the mean time, my Lord, farewell. Wifhing all that the moft generous adverfaries can be fupposed to wifh, that your Lordfhip may fight bravely, and that neither fide yield,

¹ Vide note Q.

² Vide note R.

till the cause it supports have exhausted, after the best management, its whole stock of ingenuity and learning ;

I am, My Lord,

Your Lordship's

most humble Servant,

A WELSH FREEHOLDER.

P O S T C R I P T.

IF your Lordship should think it degrading to do any thing in this business, excepting merely to begin the onset ; we shall be happy to meet any *subordinates* which you may appoint to appear against us. If they be now and then assisted by your Lordship, we shall make no complaints, but only amuse ourselves with finding out the instances, in which they would seem to have used their own eyes, and those in which they borrowed your Lordship's. But be assured, my Lord, we shall not

* Vide note S.

expose to the public our conjectures, since it would no doubt make more for your Lordship's reputation and interest to take up our Towgoods, our Priestleys, our Lindseys, our Prices, our Kippises, or our Wakefields. But most likely, my Lord, the rough treatment you have already received from some of these impolite opponents, may indispose you for making any open attacks upon them.

Should you then condescend *yourself*, to notice the hints which a plain Rustic means to offer upon the subject of your charge, he will think himself highly honoured; and has no favour to beg, but that you will excuse, my Lord, the awkwardness and stiffness he must at first feel in conferring with a personage of your Lordship's eminence and dignity.

*Written in the Diocese of
St. David's, Aug. 8th 1790.*

N O T E S.

(A) Should any one be inclined to doubt this position, let him consult Hume's Hist. of Eng. vol. v. p. 154, 236, 469, as well as other parts of the same work.

(B) No one in the least conversant with science and literature, need be informed of the eminent and distinguished services which they have received from the Dissenters of the present day. An admirable account of those of Dr. Priestley may be seen in Mr. Lindsey's *Vindiciæ Priestlianae*. It is true they have been attended by no marks of favour or distinction, either from our government or from our universities. If a sense of justice were insufficient, one would think that of shame might have led our statesmen, as well as those corporate bodies which, with a view to the encouragement and support of learning, have been entrusted with such extensive powers, and such rich possessions, to pay more attention to men, with whose praises Europe resounds, and to whose illustrious merits, foreign learned bodies are eager to pay their tributes of respect. What a pity it is, that those who have the rule in our universities should prevent British youth from having recourse to Dr. Priestley's works, while the American seminaries gladly avail themselves of his invaluable labours.

(C) We do not here refer to the ardour with which his Lordship has set on foot the project of rebuilding the cathedral of St. David's;—a display of zeal which cannot fail to bring to the recollection of our readers similar projects of the famous Knight of la Manca. Nor yet to the orders his Lordship has given, to have the churches within his Diocese whitewashed and fresh painted; whereby he has disappointed the eye of the antiquary, that was wont to be regaled with the sight of venerable ruins, wherever a country church presented itself; and also excited the loud murmurs of parishioners, who complain of the expence of adorning buildings of little use, and who had much rather be employed in repairing or erecting *conventicles*.

• N. B. The

N. B. The rage for dissent in his Lordship's Diocese is inconceivable. The churches, except in the principal towns, are nearly forsaken. In most parishes, there is a place of worship frequented by separatists from the establishment; in some two or three, and in others even four; the ministers of which are as well qualified to instruct the people, who attend on them, in the principles and practice of religion, as the generality of the Welsh clergy. No wonder then the churches are falling into decay, and the inhabitants are averse to repair them.

Query.—Seeing the people in Wales are so much disposed to provide for themselves in matters of religion, I would ask, with all proper deference, whether the expence of an ecclesiastical establishment might not be spared in this part of his Majesty's dominions?

(D) Under like obligations with those of the people of South-Wales to the Bishop of St. David's, are the people of England to that enlightened, consistent, and grateful statesman William Pitt; who, by repeatedly opposing the repeal of the Corporation and Test Acts, has been the instrument of the greatest service to the Dissenters. This opposition has put them upon searching more into the nature of their own principles, and examining the grounds on which their cause stands. It has kept alive discussion. It has given rise to important enquiries into the justice, utility, and expediency of that establishment, which, it is said, can only be supported by oppressing Dissenters, and debarring them of their civil rights.

We would, however, take the liberty of recommending to the attention of our peerless Statesman, the following passage, taken from a great writer of the present day:

“ At a time when the leaders of administration had a contrary interest, they were restrained by the fear of displeasing the Clergy. Governments do not sufficiently know, how much real importance they acquire, both with the people whom they govern, and with foreign nations, by such illustrious acts of individual justice, and how much more sure the support of public opinion
“ is

“ is, than the deference paid them by certain bodies of
 “ men, rarely capable of gratitude, and part of whose
 “ authority over the vulgar mind, it would be more politic
 “ to take away by these great examples, than to augment,
 “ by proving, in the respect which they themselves pay to
 “ them, the fears which such bodies inspire.”

Vide *de Condorcet's* Life of Voltaire, vol. i. p. 327.

(E) We have reason to be apprehensive that the Clergy of St. David's will not unite with us in this prayer, unless it be composed by his Grace of Canterbury, and appointed to be read in all the churches.

(F) Consult the debates on the repeal of the Corporation and Test Acts, in the last session of Parliament; in which it will be seen, that Mr. Fox's eloquence was most happily and successfully displayed, in doing ample justice to the Bishop's zeal.

A proposal has been made by Mr. Courtenay, highly deserving the attention of those liberal and patriotic statesmen Mr. P—t and Lord H——y, that a tribunal be instituted, which is to take cognizance of the orthodoxy of the candidates for seats in Parliament; at which Dr. H—— should be appointed to preside. The best field this, in which to display his talents; especially as it is not likely that the inquisition will ever be revived in this country.—

Vide Mr. Courtenay's Letter to Dr. Priestley, in which proper reproof is given to the Dissenters for their restless turbulent spirit.

(G) Happy should we be, were it in our power to bear testimony that the good Bishop had not erred against this rule. His refusing to ordain persons who had been educated under a Dissenting Minister; to whose classical abilities many clergy and gentlemen of the diocese are ready to bear honourable testimony, and to whom the establishment has been indebted for the education of several ministers, affords a melancholy instance of the lengths into which misguided zeal may hurry even the *meek Christian*.

(H) It

(H) It has been said, that it was once observed to a great Prelate of the present day, that his mathematical comments on the works of a celebrated philosopher were every where held in great repute, except at C—mb—ge; and there have been malicious critics, who have represented them, as in many instances trifling and imperfect; as exhibiting proofs of want of acquaintance with the ancients, and too great freedom with the moderns; there are also who assert, that some of the demonstrations he supplied in a former work were ungeometric.

(I) This refers to some rude treatment Dr. H—— met with in the Royal Society; where, notwithstanding his great eloquence, the clamours of the philosophers were such as to reduce him to silence.

Whoever would be fully acquainted with the heinousness of this treatment, must peruse Dr. Kippis's account of the Disputes in the Royal Society, particularly the latter part of that work.

(K) The rapid advance which Dr. H—— has of late years experienced, puts this matter beyond all doubt. The studies to which, it should seem from the manner in which he chose to act in the late controversy, he had paid the least attention, have turned out to the best account; the circumstance of his having used every method he could devise to sink a character the greatest this age can boast of, was far from being any impediment to him in the road of preferment.

(L) This refers to an opinion avowed by his Lordship, that the existence of the Son flows necessarily from the Divine intellect exerted on itself.

It is much to be desired, that his Lordship would condescend to inform us, what analogy reconciled his great mind to this sublime notion. If his superior sagacity have discovered that it has its foundation in any natural appearances, the discovery may be of the greatest importance; may even form an æra in natural history; may even rival,

if not exceed, any of those by which his illustrious adversary stands distinguished; and may deserve to be numbered with those bright and luminous ones, which characterize the Discourse *on the principle of vitality in man*.

(M) With this controversy many of my readers, in this part of the country, may be unacquainted. Such I may be allowed to inform, that Dr. Priestley, some years ago, published a work in 2 vols. 8vo. entitled, *The History of the Corruptions of Christianity*; wherein he shews how, and when, the doctrines of the Trinity, Incarnation, Atonement, &c. were first devised; at what time, and by whom, introduced into the Christian Church. This work, as might have been expected, created great alarm: very pompous strictures were made upon it, in a Charge delivered by Dr. Horsley to the clergy of St. Alban's. This charge was answered in a series of Letters by Dr. Priestley; to which Dr. Horsley replied in another series of letters, in which he seemed to have lost all modesty and respect, some traits of which appeared in the Charge. It would seem that Dr. H——, little known to the public at first, had some dread of the superior celebrity of his opponent; finding, at length, that Dr. P. might be calumniated with safety, and even applause, he gave full scope to his native turn, and has proceeded to such lengths, that no fair literary castigation can be deemed too severe for him. A masterly answer to these Letters appeared; wherein Dr. Priestley's superior powers and information appear in a very striking manner. This work has placed this subject, which had hitherto been so dark, in such a bright light, that it may be expected that all persons free from bias will, without hesitation, adopt the doctrines of the Divine Unity, and of Christ's simple humanity.—Other replies and rejoinders followed.—Those of the Bishop do him little credit, and have given rise to the most complete and masterly display of the folly of arrogant and presumptuous pretensions, and the inutility of vaunts and groundless boastings, which may be seen in *Dr. Priestley's Letters to the Bishop of St. David's*, in his Defences of Unitarianism for the years 1788, and 89.

How-

However, we are indebted to Dr. Horsley, as he was the cause of Dr. Priestley's composing that masterly work, *The History of early Opinions concerning Christ*, which the Bishop blushes not to say, he has never read, and which he is as little competent to answer, as to write notes on the works of a certain great philosopher.

(N) If any one should be displeased with me, for adding Bishop Horsley's name to this goodly list, let him peruse his 15th letter to Dr. Priestley,* and the 6th chapter of the 2d part of his Remarks† on Dr. Priestley's second Letters; let him also bear in mind that his Lordship is counting the number of Dissenters in his diocese, and has set his curates upon enquiring of the Dissenting Ministers whether they have qualified according to law.

(O) The imperfections, not to use a harsher term, of our establishment, have been frequently set forth, and the expediency of removing them very ably shewn; their ill effects have been also exhibited; and their influence on individuals has given rise to many interesting and pathetic tales. Whoever would inform himself on this head, I would earnestly recommend to his attentive perusal, a pamphlet entitled *Hints to a new Association, &c.* which has run through four editions.

From the rapid sale of this excellent publication, we may infer, that the public in general are not so averse to a reformation of our ecclesiastical establishment, as some would fain make us believe. The gentle, yet masterly manner in which not only the expediency, but the absolute necessity of such a measure is shewn, united to the high rank of the author, will, we trust, do much towards bringing about this consummation devoutly to be wished.

N. B. The pamphlet is universally ascribed to the Duke of G—f—n. A reply to it, entitled *an Apology for the Articles and Liturgy of the Church of England*, has been ascribed to Bishop Horsley, which has been answered by Mr.

* Horsley's Tracts, p. 286, &c. † Ibid. p. 403, &c.

Wake

* Trac

Wakefield, and treated in that manner, which the spirit of the publication, as well as his Lordship's behaviour in a late controversy, might justly have been said to provoke.

A Defence of the Hints, &c. may be seen also in a most valuable pamphlet, entitled "*Considerations on the Expediency of revising the Liturgy and Articles of the Church of England*, by a *Consistent Protestant*. This publication is ascribed to a neighbouring Prelate, Dr. Watson, the excellent Bishop of Llandaff.

(P) This, however little to be expected from a Christian Divine, Bishop Horsley has been guilty of; as may be collected from the following passages: "Upon this point, [whether the Trinity be an infringement of the Unity] the Platonists, whose acquaintance I now began to cultivate, soon brought me to a right mind.* The notion of a Trinity, more or less removed from the purity of the Christian faith, is found to have been a leading principle in all the ancient schools of philosophy, and in the religions of almost all nations; and traces of an early popular belief of it appear even in the abominable rites of idolatrous worship."—Pity it was not suffered to remain there!—"Thus (continues the Bishop) the doctrine of the Trinity is rather confirmed than discredited by the suffrage of the heathen sages."†

(Q) How ill the Bishop has observed this rule may be seen in the passages quoted in note P, as well as in the following: "If you imagine (says Dr. H.) that the absolute Unity of the Divine substance is more easy to be explained than the Trinity, let me intreat you, Sir, to read the PARMENIDES. It is, indeed, in PLATO'S SCHOOL, if any where, (not in the Scriptures then?) that a man's eyes are most likely to be opened to his own ignorance. READ THE PARMENIDES—You will then perhaps perceive, that that Unity, which must be the foundation of all being, is itself, of all things, the most mysterious and unintelligible."*

* Tracts, p. 281. † Tracts, p. 44, 45. * Tracts, p. 255.

Gentle reader! I would exhort thee, in the *first place*, to contrast this passage, with that of the Apostle Paul: “ Beware lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”†

Secondly; How unhappy was it for the Jews, that they were never favoured with the *Revelation of the Parmenides*, and that they were suffered, for so many centuries, to be misled by the first command of their decalogue, “ Thou shalt have no other gods before me.”

Thirdly. And are the summits of orthodoxy only to be attained by reading the *Parmenides*? There’s great cause for fear then, that the *οἱ Πολλοί*, the *major pars credentium*, the majority of Christians, will in our days, as in those of Justin Martyr and Tertullian, rebel against it, and give in to a faith more consonant to Scripture, and more level with their capacities.

Honest Christian! thou must take thy creed, on the word of the Bishop of St. David’s, or read the *Parmenides*, a work which few can read, and none can understand.— Into what times are we fallen, to have our faith thus determined by the dreams of heathen philosophers, and the usages of pagan idolatry!

Fourthly. Is the Unity so mysterious, so incomprehensible, then it may be presumed, that, to the conceptions of Bishop Horsley, the Trinity, which is in every thing its contrary, must be proportionably plain and easy to be understood.

(R) From observing the grounds on which Bishop Horsley formerly received the applauses of his brethren I thought it requisite to propose these preliminaries.

† Col. ii. 8.

(S) I need

(S) I need make no strictures on the light in which *ecclesiastical subordinates* are held. I shall only refer to that work, full of like curious matter, which I have had so often occasion to quote, to satisfy the reader; where it may be seen, that by *subordinates*, I mean the very same persons whom his Lordship, when Archdeacon of St. Alban's, termed *the labouring part of the parochial clergy*.*

* Horsley's Tracts, p. 3. and Dr. Kippis's account of the disputes, &c. ad finem.

F I N I S.



